Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

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ORIGINAL POETRY.

SPELLS.

"Begin, begin; my mystic *spell* prepare."—*Milton.*

There liveth a spell, whose enchantment seems
The life and the light of our boyish dreams—
'Tis the magic of love—but its transient ray
With morning's young visions will vanish away.

And there is a calmer and purer spell,
Which we cherish too fondly and love too well—
'Tis in friendship's dream—but her fairy light
Too oft takes the mantle of coming night.

Hope too hath a charm that enticeth on
To joys may be gathered and pleasures won—
But when reckless we venture our all on the cast,
Her light too hath vanished—her vision is past.

And we kneel unto beauty—and sun in its ray
As it were not a vision of one transient day;
But we scarce with its innocent smile may be blest,
Ere its light hath departed—its star sunk to rest.

Man feeleth a rapture in reck'ning o'er
Wealth's gilded heaps and its countless store—
The glittering treasure may dazzle the eye—
Can it lighten the spirit when grief is nigh?

The high sparkling goblet too many will taste,
And deem that its draught can embellish life's waste—
But when reason and intellect's pure ray have fled,
Can it breathe in the spirit the glory that's dead?

And fame hath a chaplet to circle the brow
While we yield at its altar the heart's deepest vow;
We rush to the summit with souls free as air,
But her splendor hath vanished, her wreath is not there.

But there burneth one spell which in youth and age
Is the dearest on memory's treasured page—
The soul may be bowed by the shadows that come
But it liveth again in the sweet spell of home.

Yet it is not the home we on earth deem our own,
In itself hath the joy to enchant us alone—
But as emblem of one, where, our frailties forgiven,
We shall worship forever—the pure spell of Heaven.

O. W. W.

RELIGIOUS MISCELLANY.

BEARD'S SERMONS.

The tract just published by the American Unitarian Association we can recommend as warmly as any of the previous numbers. It is taken from a volume, of which probably few of our readers have heard, though its merits entitle it to a place in every family. "Sermons accompanied by suitable prayers, designed to be used in families," is the title of the book—a thick octavo, two editions of which were published in London in 1829. It contains thirty-one sermons, of a practical kind, written by living Unitarian ministers in Great Britain. Each discourse is followed by a prayer. The editor, Rev. J. R. Beard, has been successful in the attempt to obtain from various hands plain and useful sermons that might be read as the title intimates, in the domestic circle. The names of the writers, Hutton, Fox, Montgomery, Robberds, Wellbeloved, Taylor, Kentish, Turner, Grundy, Beard, Wallace, Shepherd, Kenrick, Acton,—most of whom are known in this country, are pledges for the excellence of a volume, which we think will disappoint no one in the perusal.

The last tract, as we were saying, of the A. U. A. is taken from this volume, and contains the greater part of two discourses "On the religious and moral education of the young," by Rev. H. Montgomery, M. A. The second discourse is closed by an address to the young, which is omitted in the tract, on account of the length, and also, perhaps, because, though very suitable for the conclusion of a sermon, it rather mars its unity. We give this extract, as a specimen of the book.

FILIAL DUTIES.

To the young, I shall now address a few plain sentences, in the spirit of unaffected good-will. Consider, my young friends, that if it be the duty of your parents to teach, it is equally your duty to learn; if it be incumbent upon them to set you an example of all piety and virtue, it is no less incumbent upon you to follow it, in reverential imitation. At the head of the first table of the Divine Law, stands the commandment which enjoins the grateful veneration of your heavenly Father; at the head of the second table, is placed the precept, requiring honor and obedience towards your earthly parents. Throughout the whole of the sacred volume, the highest rewards are attached to the duty of filial obedience, whilst the most awful penalties are threatened against filial ingratitude. "Honor thy father and thy mother, and it shall be well with thee all the days of thy life."—"Cursed be he that setteth light by his father or his mother." "The eye that mocketh at a father, or despiseth to obey a mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Nay, it was even ordained in the Mosaic Law, that the rebellious and stubborn son, "who would not obey the voice of his father, and the voice of his mother, and when they chastened him, would not hearken to them, should be stoned by all the men of his city until he died."—How offensive, in the sight of your Creator, must be that crime, against which such awful penalties are denounced! The reason is obvious: it is a sin against nature, duty and interest. Upon each of these, I could desire to enlarge; but, as I am sensible that this discourse has been already protracted to an unreasonable length, I shall merely enumerate a few of the principal grounds, upon which your affection and obedience are so powerfully demanded. Under God, then, my young friends, your parents are the authors of your existence, and the principal medium of all providential blessings. They sustained you in infancy, in childhood, and in youth; they have watched over you in the midst of sickness, and danger, and temptations; they have opened out your minds, and afforded you both temporal and religious instruction; they have testified the sincerity of their love, by ten thousand personal sacrifices and exertions, solely for your advantage; and above all, having trod the path of life before you, they know where snares and pit-falls lie in your way, and are therefore, from their wisdom and experience, pre-eminently entitled to your obedience and respect. Let me, then, exhort even the youngest of you, to make that return for all the unwearied kindness of your parents, which will be most truly gratifying to their hearts—I mean a cheerful obedience to their injunctions, and a diligent improvement of all the advantages of education, which they have so liberally placed within your reach. I would especially exhort those, who are just stepping from youth to maturity, to hearken to the warning voice of parental wisdom and affection. You are now arrived at the most dangerous and critical period of life; that particular point on which the complexion of your future lives essentially depends. Do not think it, therefore, either unwise or unkind in your parents, to restrain your passions and regulate your pursuits. An admonition received and improved in a proper spirit, may raise you to prosperity and honor; a parent's counsel neglected, is often the very first step on a journey of ruin and shame. Avoid the folly and presumption of those who imagine, that they can stand, where others have fallen; and who refuse all instruction respecting the dangers of life, until they are taught by their own melancholy experience.

There is one class of young persons, upon whom above all others I would, with my whole heart, press the duty of filial reverence and obedience: I mean those who have but one parent—a widowed mother! If there be any being in existence, who peculiarly and forcibly claims our sympathy, it is a faithful wife, bereft of her earthly stay, and shelter, and consolation. In the early hours of her deprivation, "she refuses to be comforted;" but, under the gracious Providence of God, the violence of her grief subsides into sadness; and amongst the first objects that rekindle an attachment to life, are the smiles and the prattle of her children. In one, she traces the features, in another, the dispositions, in a third, the mind of him that was; and, in the fulness of her heart, she gradually becomes reconciled to her lot, whilst she anticipates for those dear pledges of her affection many years of happiness and honor.—Her morning care, her daily watchfulness, her nightly thought, and her prayer to heaven, are all for their prosperity. The object which is dearest to her eyes, is the smile of their faces; and the music which is sweetest to her ear, is the cheerful sound of their voices. And shall those who are thus cherished, who are thus beloved, turn, with the fabled ingratitude of the serpent, and fix a deadly sting in the very bosom that warmed them into life? O, my young friends, if heaven, in it's inscrutable wisdom, has deprived, or should deprive, any of you of one parent, do not, by your perversity and ingratitude, "bring the other with sorrow to the grave;" but let it be your happier and better part, to supply as far as possible, by your affectionate respect and good conduct, the loss which has been sustained. To treat a widowed mother with ingratitude, is one of the most degrading and heartless crimes in the whole catalogue of human offences.

There is but one other point of filial duty, to which I shall at present, advert—the sacred duty of behaving towards aged parents with deference and respect; of bearing with the bodily and mental infirmities of increasing years; and, if necessary, of administering to the support and comfort of declining nature. This duty is so obvious, so binding, and enforced by such awful sanctions, that it seems almost a libel upon humanity, to suppose that it could ever be neglected. Surely, the degraded wretch, nearest akin to a murderer, is the villain who could treat with insult or neglect an aged and helpless parent, just stepping into the silent grave—who could refuse covering to the breast that gave him suck, or sustenance to the limbs that toiled for his infant bread. To the honor of human nature, such detestable miscreants are seldom to be found: yet, they do occasionally defile the fair creation of God, and make us blush for our species.

Finally, my young friends, as the only secure defence against all folly and all criminality, "remember your Creator in the days of your youth." An abiding sense of religion alone can guard you against the ten thousand seductions of the world, and the still more dangerous enemies that dwell in the citadel of your own hearts. "Walk with God:" and believe me, whatever the profane and licentious may allege, that rational piety and moral purity are as favorable to your true and permanent enjoyment in this life, as they are essentially necessary to your preparation for another and better world. May that gracious being, "who alone can keep you from falling, strengthen and establish you in all things," through his infinite mercy, in Jesus Christ, our Lord. Amen.

ORTHODOX DISCONTENTS, MENACES, &c.

We gave, in our last paper, an extract from the Unitarian Advocate, on the subject of Prof. Stuart's Letter. The remaining part of the article which we now give, is entitled "Orthodox Discontents and Menaces, on the subject of some decisions of the Supreme Judicial Court of the Commonwealth."

Though the attempt to set up an ecclesiastical tribunal was defeated, the spirit which prompted it did not become extinct. It has, at a more recent period, manifested itself in hostility to our courts, in disrespect for their decisions, in the endeavor, for the most part unsuccessful,* to throw the minds of the people into a state of causeless excitement respecting them, and virtually to exalt the ecclesiastical above the civil power. It was the same spirit which induced the Reverend gentlemen, who prepared the Groton Result, to step out of their province, and erect themselves into a tribunal to examine and revise the decisions of our civil courts, to pronounce them unconstitutional, opposed to our "Bill of Rights," according to its "natural construction," and the "established laws of interpretation," and designed to favor a "feeble and recent denomination," to the injury of all the rest; and finally, to endeavor to excite alarm, by throwing out dark insinuations about the "terrible" evils which are to follow a "reaction," which is now they tell us, "but begun." The attack thus commenced, has been followed up by much violent and inflammatory declamation in several of the Orthodex publications of the day. In this warfare, the "Spirit of the Pilgrims" has specially signalized itself. If we are to believe this work, our judges, influeneed by sectarian prejudices, promulgate decisions, "unsupported by reason or by the laws;" the "highest judicial officer in the State," the late lamented Chief Justice Parker, while "sitting on the bench of justice," steps out of his "professional sphere," to "go into a discussion of theological questions, and make them a ground of his decision, in a way to favor one religious denomination, and to prejudice others."—Further, we are told that the decisions of the court respecting the legal character and rights of churches and parishes, "have not been generally acquiesced in, and *will not be.*" Truly this looks a little like a threat of sedition. The decisions of the highest judicial tribunal in the State, "will *not* be acquiesced in" by the "*religious* people of this Commonwealth." It is true all intention of "*violent* resistance" is discarded, and we doubt not with sincerity. Still the expressions above cited, and we might quote much more of a similar stamp,† certainly have a menacing aspect, and are calculated, so far as they produce any effect, to inflame the public mind.

We know not well how to reconcile such expressions with what Prof. Stuart tells us of a "*smothered* sense of injustice among the Orthodox," of their "*silence*" under supposed injury, and their "holding their peace for good." If they have attempted to suppress or "smother" their feelings, and keep the "fire which has burnt within" them, when they "have meditated on some of these things," close pent up in the breast, they have surely very ill succeeded. The Professor himself, in the present Letter, has not been very sparing of the vituperative and menacing language alluded to. The Orthodox he tells us, "know when their rights are denied them under cover of law," and more to the same purpose. But who constituted these Orthodox theologians the infallible expounders of law, as well as of divinity? Really, such claims are intolerable. If they are to be admitted, if we are to apply to our clergy, to our Beechers, our Stuarts, and others, for our law, we may as well discard our civil tribunals, as useless incumbrances.

The Professor proceeds to talk of the "danger," which is about to arise from the "smothered sense of injustice and oppression" among the Orthodox; of the "secret flame," which is already "kindled in this Commonwealth," and the "present appearances in our State, which are portentous of storm and tempest." In this strain of vatication and menace, he bursts out near the close of this Letter. Now such language, of which we have had quite enough of late, sounds rather strange in the mouth of a peaceable citizen. We do not believe that Professor Stuart means to preach sedition, but his language is certainly a little inflammatory. The consequences, however, will not, we suppose, be very serious, and we should therefore have passed it over in silence, were it not that this threatening, "boding strain," considered in connexion with the tone in which the decisions of our courts have been commented upon of late, in Calvinistic journals and pamphlets, goes to illustrate the overbearing spirit of the sectarian orthodoxy of our country. It affords evidence, in addition to that before adduced, of what we set out to prove, that is, that the tendency of orthodoxy, as it has for some time past manifested itself among us, has been narrow and exclusive; that the spirit of the whole system is domineering and tyrannical; that the language and measures, which are resorted to in its support, are at war with Christian liberty and public peace.

But there are strange delusions in the world. The Orthodox may oppress, denounce and vilify, and no injustice, in their opinion, is done. They are authorised to trample the "world's people," heretics, and infidels, for so Unitarians are called, under their feet; and all this time Unitarians are expected to be still; they cannot utter a word of rebuke or remonstrance, but they must be chastised for it. "When Hagar offends her mistress, this is downright rebellion; when Sarah beats Hagar this is due correction." So, according to the "lively" Jortin, the Orthodox have thought, taking Sarah and Hagar for "types" of themselves, and of heretics. And so they appear to think now. They being the "true seed," "chosen," and "saints," are at liberty to administer correction to Unitarian outcasts and reprobates. The blows they give are "sanctified by the good intention, and the salutary effect."

We engaged not willingly in this controversy. We have little taste for discussion on this sort of subjects. But the extraordinary language of Prof. Stuart ought not, we thought, to pass unnoticed. Fully impressed with the belief that the complaints of the Orthodox, in whose name he speaks, were unfounded, that we, not they, are the injured party, we felt constrained to state the grounds of our conviction. We have not exhausted the subject. Much more may be said in proof of the despotic tendencies of orthodoxy, and Orthodox projects and influences. We have left untouched several parts of the Letter, on which we intended to have offered some remarks. But for the present we must conclude.

THE GREAT RELIGIOUS CONTROVERSY.

The extracts given below are from Rev. Richard Wright's second letter on the "Great Religious Controversy." Extracts from the first letter will be found in the Register of the 2d instant.

It has been asserted, and often re-asserted, that "The bible, the bible only, is the religion of Protestants." This assertion has been made in the controversy between Protestants and Roman Catholics; the latter building much of their religion upon tradition and the authority of the church; while the former profess to build theirs entirely upon the Holy Scriptures. But have Protestants uniformly adhered to the above principle? Is their boast well-founded? Is it a fact, that "The bible, the bible only, is the religion of Protestants"? Do they make the bible the only standard of their faith, and their only rule in religion? Have they no creed, no law for the regulation of religious worship, and to bind the consciences of men, but the Holy Scriptures? While taking a view of the ground on which the parties opposed to each other, the Unitarians and the reputed Orthodox, in the great religious controversy, stand, and on which the controversy proceeds, it is necessary, and of considerable importance, to investigate this matter, and to examine which of the two parties adheres most strictly to what is called the great Protestant principle, and asserted to be the foundation of the Protestant religion. Though all parties profess to build their religion upon the scriptures, this is not to be admitted as fact, without proof, much less in the face of undeniable evidence to the contrary; their professing to do it, only proves their consciousness that such ought to be the case.

The above great principle supposes the sufficiency of scripture, and its exclusive authority, as a standard and rule in religion. Those who strictly adhere to it must view the authority of fathers, popes, councils, emperors, kings, parliaments, convocations, synods, churches, founders of sects, or of any man, or body of men, however learned and celebrated, as of no weight whatsoever in matters of faith and conscience; they must determinately maintain their allegiance to God and his Christ undivided and unbroken, by refusing to bow to any authority on earth in religious matters, and by not adopting the decisions, dictates or opinions of others, by what dignified, imposing or awful names soever called, as articles of faith, or authoritative rules of religious practice; but must build their faith entirely upon the words of Jesus Christ and his Apostles, and make the scriptures their only rule in religion. Those Protestants who make "the bible only" the ground and standard of their religion, can have no creeds, articles of faith, formularies of worship; nothing to direct the understanding, awe the mind, bind the conscience, regulate opinion and conduct, in what relates to Christianity, but the bible only. If they admit any other standard or rule, be awed or influenced by any other authority, and build their religion, in whole or in part, upon any other ground besides the scriptures, they practically give up the sufficiency and exclusive authority of the bible, and it is not true that "the bible only" is their religion.

What Protestants are *they* that abide strictly by the great Protestant principle, "the bible only"? Are they the reputed Orthodox, or the Unitarians? Do the leading Protestant sects, the Established Churches of Great Britain and Ireland, make "the bible only" the standard and rule of their Christianity? Have not the Established Churches of England and Ireland, besides the bible, three creeds, thirty-nine articles of faith, numerous canons, and multifarious formularies; to all which they require assent and consent, and strict conformity? Are all these comprehended in the bible? Do they constitute any part of that sacred book? The question, in this place, is not whether they are good or bad, true or false, scriptural or unscriptural; it is enough for the present argument that they are not the bible, but something quite distinct from the bible, and that *they*, not the bible only, are made the test and standard of church orthodoxy; that subscription to them, not the bible only, is required in those churches. Has not the Established Church of Scotland, with its plain Presbyters and more moderate endowments, notwithstanding its rejection of prelacy, and further removal, as to form, constitution and ceremonies, from the Church of Rome, another standard of faith besides the bible? Are its confession and catechism, to say nothing of its solemn league and covenant to be found in the bible? Are not these tests of orthodoxy in North Britain something distinct from and besides the bible? How then can it be said that "the bible only" is the religion of the Established Protestant Church of Scotland.

The preceding remarks are sufficient to shew, that, in the great religious controversy, a large proportion of the reputed Orthodox do not stand upon purely scriptural ground, but on merely human authority, on the sandy foundation of human creeds, articles and standards of faith; ground occupied by them in common with the Roman Catholics, and on which Catholics have the advantage of prior occupation; and on which ground they cannot stand before the torrent of infidelity, when it bears down upon them as a mighty flood, sweeping away whatever is not built on the impregnable rock of divine truth.

Unitarians, on the contrary, strictly adhere to the great Protestant principle, "The bible, the bible only." If any denomination of Christians have a right to say, "The bible only is our religion," they have a right to do it. They disavow and utterly reject all human authority, and the interference of worldly power, by whomsoever exercised, in what relates to faith and conscience, in all matters purely religious. They neither, directly or indirectly, assume the character nor act the part of masters in matters of faith, in what relates to conscience; they attempt no domination; they call for no prostration of the understanding in religion; nor do they allow, by word or deed, of any Master, in the Christian Church, but Jesus Christ whom God hath placed at the head of it. They have no human creeds, articles of faith, authoritative rules of worship, formularies, or religious tests, but the holy scriptures only. They stand upon purely scriptural ground. From the bible they derive their doctrine, by the bible they support and defend it, and to the bible they with confidence appeal for the truth of what they believe and profess.

This matter may be placed in a yet stronger light. The doctrines maintained by Unitarians are found in the very words of scripture, and that in the most plain texts, in texts the meaning of which cannot be disputed; and in the words of scripture without addition or comment, they can and do fully express what they believe to be the essential doctrines of Christianity. They need not, but reject as worse than useless, the jargon of school divinity, the technical phrases of different sects, which have made the gospel a sealed book to the people. They discard words which convey no rational ideas, and mysterious expressions which, while they dazzle and awe the ignorant, veil in clouds that light which is the life of men. It is their glory to be bible Christians, being convinced that bible Christianity alone can stand against opposition, become universal, and regenerate the world. As no words can be more proper, so they can find none more suitable, to express what they believe to be the doctrine of scripture, than the plain words in which it is expressed by the sacred writers. They admit no doctrine to be essential to Christianity, or truly evangelical, but what Jesus Christ and his Apostles plainly taught; and they have not the presumption to suppose that fallible and erring men, by concentrating what they call rays of light scattered in the bible, in the focus of their creeds, and expressing doctrines so formed in unscriptural words, can add radiance to the sun of righteousness. Enough is said (and the correctness of this statement cannot be disproved) to shew that Unitarians stand entirely on scriptural ground, and that on their part, in the great controversy, there is nothing to defend but what is expressed in the plain language of scripture.

* We say, for the most part unsuccessful, for except within the narrow circle of a few Orthodox *churches*, not *congregations*, we believe that the rude attacks, which have been made on the opinions of our Supreme Court, have excited only a feeling of disgust.

† See a long article on "The Congregational Churches of Massachusetts," in the "Spirit of the Pilgrims," for February and March, 1828, from which the above quoted expressions are taken.

Can the same things with truth be said of the reputed Orthodox? If their doctrine be the doctrine of scripture, it ought to be found, and to be capable of being expressed, in the words of scripture. Is this the case? Most certainly it is not. If it be, why do they not so express it? What they contend for as essential and leading doctrines of Christianity, not only cannot be expressed in the words of scripture, but is made out by inferential reasoning upon figurative and ambiguous texts; and the deductions which they dignify with the name of evangelical doctrines, on the very face of them, clash with the plain and positive declarations of scripture. Hence it is clear that none of the reputed Orthodox stand upon what is purely unequivocal scripture ground, and that, in the great controversy, they cannot support their system upon that ground only; yet on scripture ground alone the controversy must be brought to issue and decided. It will not do for the reputed Orthodox to refer to human authority; that is irrelevant, and has nothing to do with the matter; nor to their creeds and articles of faith, whatever antiquity or human sanctions they may boast; for these are the very things in question, and the truth of which is controverted. If they cannot support and defend their system on scriptural ground, it will assuredly fall. Appeals to the passions, the prejudices, the worldly interests and local attachments of the people, may prop it for a time; but, as men, by the extension and improvement of education, learn the proper use of their understanding, and to command their passions,—as free and fearless inquiry spreads and grows, unfettering the soul from prejudice,—as the general diffusion of light and knowledge shall lead to a clearer view of the true interest of man, and give him more enlarged views of things,—in a word, as the march of mind proceeds with accelerated force, such appeals will lose their influence, until, at length, nothing will be received as the doctrine of scripture but what the people can find for themselves plainly taught in the scriptures.

ORIGINAL MISCELLANY.

ANNALS OF MY PARISH.

The remark is not unfrequent that the brightest virtues in the Christian character are those of a passive description. This truth has been most strikingly illustrated by a scene which recently occurred in my parish. A lady possessed of highly interesting traits, the mother of three youthful children, had retired, as I learned, from the dense atmosphere of the city, to breathe for a few months the pure air of our little village. The occasion of her visit was, in part, to renew the wasted energies of a naturally delicate constitution. Her husband at this time, was a sojourner in some foreign land. As the days rolled on, she received at short intervals, tidings of his welfare. The month had arrived, within which he gave encouragement of returning to the bosom of his friends.

As the fond wife was seated at her window, musing on the happy interview she was so soon to enjoy—congratulating herself on her restored health—viewing in the clear sun as he rose to his meridian an emblem of her full-beaming hopes—a carriage came suddenly in her view. It contained a beloved brother, accompanied by one of her early and choicest companions. The latter alighted almost instantly and rushed to her chamber. Her eye swimming in sorrow, and her voice too suppressed for clear utterance. She took from her bosom an unsealed letter. Scarcely did she tarry for the taken of salutation, ere she began to read aloud the ill-omened message. It spoke of the husband—his departure from the shore of Europe—his hope of soon meeting his loved family. In the fervor of the moment—the wife had cast a glance on the lines which succeeded. "O God!" said she—"can it be? I shall *never* see my dearest friend again."

The shock was too powerful for frail nature.—She sunk in the arms of her companion. Her spirit seemed fallen within her—the delusive hue fled from her cheek—every earthly hope was driven from her bosom. Under these emotions—it was thus, after two, to her the dreariest of days, I found her seated by her bedside, pressing with a grasp full of meaning the hand of an orphan daughter. On, my inquiring the condition of her feelings, "I am very wretched," she replied, "I feel that my God has *forsaken* me." The anguish of her tones I can never forget. They bore me to that hour when these words were wrung from the Saviour of mankind.

I spoke to her of the reflections suggested by her sufferings—that "in the midst of life we are in death"—that we are bound by the enchantments of earth, and to set us free Heaven would oft rob us of our dearest objects. I endeavored to portray the mercy of God, even in the midnight of our trials. "You have these pledges of affection still spared you. In their features, you can yet trace the image of him whom you mourn. The promises of your Father in heaven are rich. 'I will be the father of the fatherless and the *widows'* God.' Your situation will awaken the sympathies of many—very many friends." At this moment a chosen attendant entered her chamber. "O! M——," said she, "I am *comforted.* The words of the gospel have been sweet to my ear." Within a short period, I again took occasion to ask if she had obtained relief from her trouble.—"I *have*," said she with an inexpressible emphasis. "At the first I did not, for I could not lift up my heart unto God. But now the way seems open to his throne. I feel that all my sorrows—even this the bitterest, have been for my good. It gives me joy to reflect that my husband had just abandoned the regions of a dark theology and become united to a church of *rational, enlightened* Christians. I now know by the most trying—precious experience that in these views there is true peace and consolation." S.

CHRONICLES OF A SCHOOL ROOM,

By Mrs. S. C. Hall, authoress of Juvenile Forget-Me-Not, Sketches of Irish Character, &c. Boston. Cottons & Barnard. 1830.

We live in an age of books, and in a country pledged to the wide spread of knowledge. The press, that faithful mother, pauses not to see if her first labor is approved before another is undertaken.

In such a whirl of novelties, while the excellencies of one delay not the coming and impair not the beauty of another, it is not amiss to pay a passing tribute to one of the most amusing and instructive books we ever read. It is not as a mere hour-book, or child's "First Primer," that we value it; for its circulation reaches no lower than the older and more forward class of young readers. Yet its merits are for all, of all classes and conditions: it has a living interest, and it speaks a heeded lesson to both young and old; and when it chances to be read aloud in their mixed company, they listen with almost equal enthusiasm.

For it concerns us all; and his state must be truly pitiable who finds nothing to interest or profit in the womanly fortitude of "Zillah Penrose," in the Atheist's misery, in "the Indians," in the sympathy and compassion of "the Deaf and the Blind," and more than these, in the story of "Millicent O'Brian," that chronicle of noble deeds.

Inseparable from all may be found a healthy morality, and an abundant flow of thought; here are interesting facts about oysters, and there a proverb on woman's nature, and all in a style and manner that speaks for themselves, more eloquently than words.

There is one fault, which though prominent, is not of much importance. It is the use of foreign and particularly of French phrases. There are some sentences turning upon these italicised idioms, that I own may have much point in them, but are too deep for me. Would that the publishers had translated them for those who feel a sincere wish that all may be plain to their children. A Parent.

RESUSITATION OF THE DROWNED.

Mr. Editor,—Has this experiment ever been tried? If not, is it not singular, that at a period when so many methods have been tried to resusitate Life, in particular, by Galvanism, an experiment recommended in a popular work like Smellies' Philosophy should remain unheeded.

I subjoin the experiment, as mentioned in pp. 311 and 312 of Dr. Ware's edition of Smellie.

"Bees and flies of all kinds after lying long in water and having every appearance of death, revive by the application of a gentle heat, or by covering their bodies with ashes, chalk, or sand, which absorb the superfluous moisture from their pores.

"Analogical reasoning, though often deceitful, frequently leads to useful results. As flies of all kinds can be restored by no other assistance than an absorbing body, might not the ordinary methods employed for the discovery of drowned persons be assisted by the application of warm ashes or chalk. W. H.

FRAGMENT SOCIETY.

At the late annual meeting of the Fragment Society, it was reported that 361 families had been assisted by the distribution of 947 articles of clothing and by the loan of 84; leaving the society in debt 40 dollars and 68 cts. We hope that those, who have hitherto been the patrons of this Society, will continue to take increasing interest in its operations. It is said by one, whose testimony we cannot undervalue, "the poor ye have always with you;" so, that though *our funds* may dimmish, *their wants* will continue the same.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 16, 1830.

CENTENNIAL PERFORMANCES.

The Oration, Poem, and Address by the Mayor, delivered on the day of the Centennial Celebration in this city have been published. They will not in the perusal disappoint the expectations of those who heard, or have heard of them. The Oration by Pres. Quincy contains an ingenious argument in support of the position, that the founders of Boston meditated civil independence while they sought the enjoyment of religious liberty. We might extract various passages for the benefit of our distant readers, but none pleased us so much at the time of delivery, or have been read by us with more satisfaction than the closing sentences, in which Mr. Quincy declares that the only sure basis of happiness and prosperity is found in the Christian's faith. The clearness and strength of the language, no less than the nature of the occasion on which it was delivered, and the character of the orator, entitle it to the consideration of flippant unbelievers. As the passage is not long, and is particularly suited to our paper, we copy the whole.

What then, in conclusion of this great topic, are the elements of the liberty, prosperity, and safety, which the inhabitants of New England at this day enjoy? In what language, and concerning what comprehensive truths, does the wisdom of former times address the inexperience of the future?

Those elements are simple, obvious, and familiar.

Every civil and religious blessing of New-England, all that here gives happiness to human life, or security to human virtue, is alone to be perpetuated in the forms and under the auspices of a free commonwealth.

The commonwealth itself has no other strength or hope, than the intelligence and virtue of the individuals that compose it.

For the intelligence and virtue of individuals, there is no other human assurance than laws, providing for the education of the whole people.

These laws themselves have no strength, or efficient sanction, except in the moral and accountable nature of man, disclosed in the records of the Christian's faith: the right to read, to construe, and to judge concerning which, belongs to no class or cast of men, but exclusively to the individual, who must stand or fall by his own acts and his own faith, and not by those of another.

The great comprehensive truths, written in letters of living light on every page of our history,—the language addressed by every past age of New England to all future ages is this;—*Human happiness has no perfect security but freedom;—freedom none but virtue;—virtue none but knowledge;—and neither freedom, nor virtue, nor knowledge has any vigor, or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion.*

The Ode by Mr. Sprague is serious in its tone, but highly poetical. It will be better appreciated in the study than it could be in the church. The measure, the character, and the particular circumstances under which it was delivered were unfavorable to that apprehension of its beauties, which will attend the reading. It begins with an invocation of the Deity.

"Not to the Pagan's mount I turn,
For inspiration now;
Olympus and its gods I spurn—
Pure One, be with me, Thou!
Thou, in whose awful name,
From suffering and from shame,
Our Fathers fled, and braved a pathless sea;
Thou, in whose holy fear,
They fixed an empire here,
And gave it to their Children and to Thee."

The desertion of their home, the Pilg rims' voyage across the 'world of waves,' their embarkation on 'this rough shore,' their piety, their zeal, their pledge

"One monarch to obey, one creed to own,
That monarch, God, that creed, His word, alone;"

are rapidly noticed. The poet then turns his verse upon the fate and merits of the Indian race—"that lion race

"For us struck out from sweet creation's face."

Their resistance to the invader is justified on the same principles which upheld the cause of freedom in our fathers' esteem, or would induce us to give it our support.

"Say, have not ye one line for those,
One brother-line to spare,
Who rose but as your Fathers rose,
And dared as ye would dare?"

But 'that lion race' is gone; the Pilgrim too; the Patriot of another century;

"All gone! 'tis ours, the goodly land."
"—— in liberty's unclouded blaze
We lift our heads, a race of other days."

Our duty—veneration of our ancestors, a life of obscurity, but a life of virtue,—is the closing topic.

"In peace and truth life's journey run,
And keep unsullied what your Fathers won."

* * *

"This be the kind decree:
Be ye by goodness crowned,
Revered, though not renowned;
Poor, if Heaven will, but Free!
Free from the tyrants of the hour,
The clans of wealth, the clans of power,
The coarse, cold scorners of their God;
Free from the taint of sin,
The leprosy that feeds within,
And free, in mercy, from the bigot's rod."

And what shall be,

"When we and ours have rendered up our trust,
And men unborn shall tread above our dust?
O what shall be?—He, He alone,
The dread response can make,
Who sitteth on the only throne,
That time shall never shake;
Before whose all-beholding eyes
Ages sweep on, and empires sink and rise.
Then let the song to Him begun,
To Him in reverence end;
Look down in love, Eternal One,
And Thy good cause defend;
Here, late and long, put forth Thy hand,
To guard and guide the Pilgrim's land."

We have not quoted what seemed to us the best passages, but those, as will be seen, which helped us in our brief outline of the poem. We have noticed but one objectionable sentiment. Mr. Sprague, in describing the voluntary exile of the Fathers, says

"Nor power above, nor power below,
Sustained them in their hour of woe."

We think he must have been inattentive to the obvious meaning of these lines. There is, probably, an allusion to the pillar of fire, which guided the Israelites, but the poet might have selected a less equivocal expression.

METHODISTS.

The Methodists of this country constitute one of our most numerous religious sects. Their number and influence, as well as their prevailing merits and respectability as a body of Christians, give interest to all facts relating either to their history or present state. In so numerous a sect, scattered over a wide extent of country, it would be extraordinary if there should not be differences of views and feelings on many points, and occasional secessions and divisions. We suppose that the most important differences between the members of this sect relate to church government. There seem to be many who do not consider their mode of church government (Episcopacy) sufficiently accordant with the genius of our civil constitutions; and who are seeking to render it more republican in its character.

The following article from the New York Observer furnishes some information on this subject. We quote it entire though we believe we have given some of the statements before from other sources.

SECEDING METHODISTS.

There are eight distinct bodies of Methodists who have renounced Episcopacy, viz:—Congregational Methodists, Reformed Methodists, Independent Methodists, Methodist' Society, Primitive Methodists, Evangelical Methodists, Associated Methodist Church, and the African Methodist Society. There is also an African Methodist Episcopal Church, distinct from, and independent of the Methodist Episcopal Church.

In the city of New York there are eleven Methodist congregations independent of the Episcopal Church.

The Associated Methodist Church was organized in November, 1828. It is divided into ten conferences, consisting of rising 300 ministers, and as near as I can ascertain, about 30,000 communicants.

The Fundamental difference between this and the Methodist Episcopal Church is, in renouncing Episcopacy, abolishing the office of presiding elder, and admitting the right of the church to elect lay members to a seat in conference, equal in number with their ministers. They are to have a convention of lay delegates, and ministers to meet in Baltimore next November.

So far as the proposed meeting in Baltimore may be instrumental in obtaining for the people of this denomination generally any increased privileges, or means of spiritual progress so far we wish it success. How far it is likely to produce any such result we are not sufficiently acquainted with facts and circumstances to determine.

But whatever may be the result of the meeting in other respects, or whatever divisions may arise among this body of Christians, we most devoutly hope, that nothing may occur to lessen the powerful and salutary influence which they are exerting, against one of the most essential and soul-destroying errors of the Calvinistic faith; we mean the doctrine of unconditional election and reprobation.

On the doctrine of the Trinity, the Methodists differ from us as much, we presume, as the Calvinists, though we trust they differ more charitably. We consider their belief in this respect an important error, and we earnestly desire that they may themselves so view it and renounce it; since we cannot but regard the simplicity of the Unitarian views on this point as an important aid of Christian devotion, and hence as greatly instrumental in advancing the Christian character. Great however as we deem the error of the Trinity, we regard it as of much less importance, in comparison, than the error of the Calvinistic doctrine of election, which the Methodists, for the most part equally oppose with us.—We have called this a soul-destroying doctrine; so we deem it, and so we deem every doctrine that represents christian salvation as consisting in anything else than a regeneration of character and affections, an elevation and purity of desires and practice. The ruin of the soul comes from the neglect of its capacities and affections, and its consequent subjection to earthly and sensual influences, until it is narrowed and corrupted and sunk to the point where existence becomes a curse. And what can more effectually do this, or tend more to degrade the character, to paralyze the generous energies and destroy the heavenward aspirations of the soul—and, in a word, give it a downward impulse which may seal its aggravated doom—than the doctrine that we are to be saved or lost, not by the use we make of our powers and priveleges, but by the agency of some outward sovereign influence, in conformity to an arbitrary decree which no purpose or efforts of our own can control.

In their labors against the prevalence of this *soul-destroying* doctrine, we bid our Methodist brethren "God speed;" and rejoice to find ourselves so far co-workers, in what we deem the vital truths of religion, with so zealous, exemplary and extensive a portion of the christian community.

PAROCHIAL DIVISIONS.

We have uniformly borne our testimony against the practice, so common at the present day with the Orthodox clergy, of encouraging and fomenting divisions in parishes.—We believe, that in nine tenths of the places where small Orthodox societies have been recently formed within the precincts of liberal parishes, the people composing these new societies would have continued to worship in peace, and with edification, with their liberal brethren, had they not been counselled and stimulated to withdraw, by the Orthodox clergy around them. That the case referred to in the following statement of Rev. Mr. Hildreth is one of this description, and a very striking one too, we think but few of our readers will be disposed to doubt.

All who know Mr. Hildreth, his love of peace, and his pure and exemplary character as a christian minister, will feel assured of this on reading his statement. Will the public sustain men in thus trifling with the peace and religious order of the community? Let them be made fully acquainted with facts, and we shall cheerfully acquiesce in the result.

TO THE CHRISTIAN PUBLIC.

I have learned that several clergymen of this county are soliciting aid to build another Congregational Church in this village. I have also learned, that among other reasons offered for building said church, are the following: viz. that a great diminution has taken place, since my settlement, in the number of persons usually attending public worship in the Church of the First Parish; and that within the limits of this Parish, there is a number of families, large enough to form a numerous congregation, and not now connected with any religious society. That these representations have in substance been made, I fully believe, and that they have been made in the hearing of many persons, I also fully believe. But I take upon myself the responsibility of saying, that the representations are not true. It is not true, that the number usually present at our public worship is considerably less, than when I was settled. The number of communicants is larger by more than one half. It is not true, that within the limits of this Parish, there is any considerable number of families, not connected with some religious society. Every intelligent person in my society believes, that there are no materials for forming a new congregational society in this village, except what have already been taken from us, or might be taken from us by creating a further division. A house of worship for Methodists, and one for Baptists, have been built since my settlement.—Each of these houses is of good size. A lot for a house of worship has already been purchased by the seceders within half a dozen rods of the lot on which my church stands. I take upon myself to say, there is no good reason why another congregational church should be erected so near to the one already built. If those who have withdrawn, have a right to erect for themselves a house of worship, those who remain have certainly a right to be left without molestation. I shall consider it wrong and unjust, therefore, if the very few persons, who have been recently organized into a religious society, are encouraged to go on and build a house of worship on the spot which has been purchased for that purpose. I have no wish to interfere with the just rights of the seceders; but I am not willing, that they, or their abettors, should misrepresent the state of facts concerning me and my people. I am not willing, that they should plant a church within some half a dozen rods of my own, and with manifest and almost necessary injury to the feelings of individuals of each society, who have any practical regard to the commandment, "thou shalt love thy neighbor as thyself." If the seceders, or their friends, with great expense, had erected a house of worship for themselves and their children, and with almost *unexampled effort* were supporting the ministry, they surely would not *love* to have another society erect a church so near to their own, and with the known and obvious design of pulling them down.

I have reason for believing, that unfavorable representations have been made, and industriously circulated, relative to my religious sentiments, my preaching, and my manner, in other respects, of administering my office. I am ready to allow, that I have hitherto held this difficult station in much weakness and with many imperfections; but I believe the difficulties which have occurred, in relation to my ministry, have been chiefly occasioned by those, whose responsibilities would have been quite as well met by staying at home, and minding the business which the Head of the Church had enjoined upon them.

I make this communication, not for the purpose of preventing the seceders from having a house of worship proper for their accommodation, but for the purpose of *disabusing* the public mind; and whoever goes about to beg money for a new church in this village, on the ground, that there are congregational people enough here to make another society, without making a further breach upon mine, is guilty of making a false statement; and deserves to he exposed, not only as a disturber, but as hostile to that liberty of our churches, wherewith Christ hath made his people free.

H. Hildreth.

Gloucester, Oct. 10, 1830.

Other editors of the vicinity, friendly to Congregational order, are respectfully requested to give the above one insertion. H. H.

CHARITABLE SOCIETIES.

The present is the season when most of our charitable institutions celebrate their anniversaries, and collect their subscriptions. On the last Sunday evening Dr. Codman preached to an audience which filled Park Street church to overflowing, in behalf of the Fatherless and Widows' Society. On Monday the Fragment Society held their annual meeting; this society confines itself to the distribution of clothing among the poor. On Thursday the Contributors to the Dispensary met for the choice of officers. This excellent institution, inferior in efficient benevolence to no other in the city, sends the educated physician to the abodes of the indigent, and secures for them skilful treatment and proper medicine. During the last year it appears from the reports of the nine visiting physicians that 4901 cases have occurred in which their assistance has been asked, and of these 4400 were cured. What an amount of good, in the satisfaction of promoting which every subscriber may share by the payment of $5.

We hope that as we approach the winter, our poor brethren, of whatever name or hue, will be remembered, that the societies, whose directors act as the almoners of the public, may experience no diminution in their resources.

ORDINATION AT WASHINGTON.

The ordination of Rev. Cazneau Palfrey—recently of this city and from the Theological School at Cambridge—as Pastor of the First Unitarian Society in the city of Washington, D. C. took place on Tuesday the 5th inst. A gentleman who was present has favored us with the following account of the public exercises.

The order of services performed was as follows. The Introductory Prayer and Reading of the Scriptures, by Mr. H. B. Goodwin, of Concord, Mass. Sermon, by Mr. F. Parkman, of Boston. Ordaining Prayer, by Mr. G. W. Burnap, of Baltimore. Charge, by Mr. Parkman. Right Hand of Fellowship, by Mr. Goodwin. Address to the People and Concluding Prayer, by Mr. Burnap. Benediction, by the Pastor.

The topics of Mr. Parkman's Sermon were judiciously selected and well treated. The text was Ephesians ii. 20—22. "And are built upon the foundation of the apostles and prophets, Jesus Christ, himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto a holy temple in the Lord: in whom ye also are builded together, for a habitation of God through the Spirit." The subject was the formation and progress of the religious character. He shewed that the elements of such a character were originally implanted in human nature; that there was no necessity for a new creation of pow-

ers; that these powers were already in existence and were only to be rightly directed; that this operation was silent and without parade. "The Kingdom of God came not with observation. It is as if a man should cast seed into the ground, and should sleep and rise night and day and the seed should spring and grow up he knoweth not how." Again in the truly religious character there is perfect harmony. There is no want of proportion in the developement of any of the faculties. The beautiful analogy suggested by the text between the formation of the Christian character—the inward, spiritual temple, and the building of the great Temple at Jerusalem, was well sustained by the preacher. The materials are prepared beforehand, and the sound of the hammer is not heard in the building. Two appropriate original hymns were sung, one of which we give.

HYMN.

Great God! we raise the cheerful voice
To thee, and in thy name rejoice:
Jehovah! God alone!
Great Nature's frame attests thy power;
And in the blessings of each hour
Thy boundless love is shown!

Oh thou! to whom all hearts are known,
Teach us to purify our own,
And worship thee aright;
May our desire to know thy word,
And do thy will, O gracious Lord!
Find favor in thy sight.

Thy care parental has supplied
To us a Pastor, Friend, and Guide;
Oh! aid him with thy grace;
May he the bread of life dispense;
May none unsatisfied go hence,
Who worship in this place.

To aid the weak, direct the strong,
Assist the right, correct the wrong,
Shall claim his chief regard;
Then shall he see his flock increase,
And Christian Love, and Christian Peace,
Shall be his sure reward.

Not for ourselves alone, Oh Lord!
Thy gracious blessings are implored;
We pray for all mankind;
May all, of every name and creed,
Be pure in thought, in word, in deed!
That they thy peace may find!

Religious exercises were attended in the evening—in which, after devotional services by Rev. Mr. Burnap, of Baltimore, a discourse was delivered by Rev. Mr. Goodwin, of Concord, Mass.

We sincerely congratulate our brethren at Washington on the choice they have made of a religious Teacher and Pastor. We honor them for their patience and firmness under trial—for the unity of spirit which has kept them together in the bond of religious peace—for the decided stand they have taken in defence of that freedom which is dearer to our hearts than any peculiarity in forms of faith or modes of religious worship. It is our hearts desire and prayer to God—that he would bless this union of Pastor and people—that he would make it conducive to the best interests of Truth, Virtue, Piety and Charity and the establishment of the Redeemer's Kingdom.

DEDICATION AT TAUNTON.

The new Church of the First Congregational Society in Taunton, (Rev. Mr. Hamilton's) was dedicated to the worship of God on Thursday the 7th of October. A respected friend has favored us with the following account of the public exercises.

The Introductory Prayer was made by Mr. Clarke, of Norton. A selection from the Scriptures was read by Mr. Pierpont, of Boston. Then followed an Original Hymn written for the occasion, by Rev. S. Presbury. Mr. Pierpont offered the Dedicatory Prayer. Anthem for Dedication, by Mr. Shaw, of Providence. Sermon, by Mr. Hamilton, on the nature, obligation and benefits of social worship, from the text, "Worship God." (Rev. xxii. 9.) Concluding Prayer, by Mr. Hodges, of Bridgewater, and an original hymn, by the choir. The day was delightful, the house was filled with attentive auditors, and the public services were solemn, interesting and worthy of the occasion.

In the afternoon there was a sale of the pews. We understand that upwards of seventy pews have been sold at an advance, beyond the appraisement, of upwards of seven hundred dollars, and that the proceeds of the sales already made will nearly defray the whole actual expenses of the building.

The edifice is of rough stone from the neighboring quarries, and built in the Gothic style of architecture. It is without side galleries and contains one hundred and sixteen pews on the floor. The interior is finished in a style of elegant simplicity and neatness highly creditable to the taste of those under whose superintendance it has been erected. The building committee are entitled to great praise for the zeal, discretion and fidelity with which they have discharged their irksome duties, and persevered in their efforts through discouraging as well as cheering circumstances.

The good spirit and harmony which now prevail in this ancient Society (probably the oldest religious society in the county of Bristol) are the sure pledges of its future prosperity. Its members have, by their munificence, erected a house of prayer which, in all human probability, will endure through many succeeding generations; and their children, and their children's children, when they meet within its consecrated walls, will mingle with their prayers and praises to their Heavenly Father, some feelings of gratitude to their earthly parents for the comforts, privileges and blessings which they there enjoy.

HYMN, WRITTEN FOR THE OCCASION.

Father and Friend, whose goodness, power and skill,
Are day and night outspread before our eyes—
Hear Thou our prayer—"This house with glory fill,
Here, deign to accept thy children's sacrifice."

Within these massy walls beneath this dome,
May truth be taught in love—affliction soothed—
The wanderer guided to his Father's home—
The sinner often warned—the good still more improved.

Let elm, and firr, and holly-tree and pine,
Unite to beautify this sacred place—
And flowering shrub, and fragrant rose, and vine
Commingled add to every outward grace.

Within, may happy children bow to Thee,
Just to themselves, to every creature kind,
And holy hope, and heaven-born charity,
Be the mete garniture of every mind.

May gospel truth and power together run,
Diffusing joy along their glorious way,
Faith be triumphant—death be overcome
And spirits soar to an eternal day.

Election of Bishop. On Thursday the 7th inst. the Convention of the Protestant Episcopal Church, in the Diocese of New York for the purpose of electing a successor of the late bishop Hobart. The whole number of votes of the Clergy was 91, and of the parishes represented by Laity, 92. The Rev. Benj. T. Onderdonk, D. D. received a majority of the votes of both sides, and was declared duly elected. The votes stood thus.

Rev. B. T. Onderdonk,	52	56
Rev. J. M. Wainwright,	21	16
Rev. Wm. H. De Lancey,	8	12
Rev. Henry Anthon,	6	7

The Treasurer of the Evangelical Missionary Society acknowledges the receipt of forty-five dollars from the Female Cent Society of the Second Parish in Worcester, by the hands of Rev. Dr. Bancroft.

The Baptist Missionaries to Burmah, have issued written forms of prayer for their various religious services, as best adapted to the use of converts to Christianity.

DOMESTIC SUMMARY.

Fire. Early on Thursday morning, a fire was discovered in the Ware-room adjoining the Steam-press establishment of Mr. T. H. Carter, in the rear of the buildings at the corner of Washington and School Streets. The inner part of the tenement was burnt out; but by the promptness and activity of the Fire Department it was prevented from extending to the parts of the building containing the principal machinery. The Chief Engineer and the Department generally deserve much credit for the order with which there operations were conducted, and for their considerate attention in preventing injury to the printing establishments and other property.

The corner stone of a building for Masonic meetings was laid in this city, on Thursday, with masonic ceremonies.

Centennial Addresses. The several Addresses pronounced at the late Centennial celebration in this city have been published during the past week. They are 1st, Mr. Otis' Address to the City Council on the occasion of their first meeting in the Old State House; 2d, Mr. Quincy's Address in the Old South Church; 3d, Mr. Sprague's Poem delivered at the same place.

Roxbury Centennial Celebration. The two hundredth anniversary of the settlement of Roxbury was celebrated at that place on Friday the 8th instant. A public Address and Poem were delivered on the occasion. The Evening Gazette says;

The performances in the Church were highly interesting and appropriate.—Prayers were offered by the Rev. Dr. Gray and the Rev. Dr. Porter, pastors of the oldest parishes in the town. An Address was delivered by the Hon. H. A. S. DEARBORN, which was extremely accurate in its historical details—and eloquent in particular passages. The address is calculated to do the speaker much credit as a literary production.

A Poem was afterwards pronounced by Doct. THOMAS GRAY, jr. which was marked by its happy satire—and animated the audience by its playful wit.

The following *Hymn*, written for the occasion, was sung at the Meeting House, to the tune of Old Hundred:—

In peril here our Fathers stood:—
Around them was the solitude
Of the deep forest, casting down
The glory of its summer crown.

Borne on the faith that dar'd the sea,
Their hearts went up, oh! God, to thee;
That temple with its arch of sky
Rung with their grateful melody.

In peace and plenty here we stand,—
The children of that suffering band.
They sow'd in tears; the harvest waves
In joyful bounty 'round their graves.

And have *our* hearts no thanks to raise?
God of our Fathers! may our praise
Be ceaseless as thy love; oh! give
That spirit, that shall make us live.

In joy and woe, through youth and age,
More worthy of our heritage;
And when these forms have long been dust,
Be Thou our children's children's trust.

A public dinner was provided, of which about 300 persons partook. After the cloths were removed several appropriate sentiments were announced, from which we select the following.

The Anniversary—Happy and honorable that people, who, after the lapse of two centuries, can look back to an origin so pure, and a history so free from blemish.

Dudley, Elliot, Danforth, Walter, Adams, Warren, Sumner, Heath.—May we neither be so ungrateful to others, nor so unjust to ourselves, as to forget those, who have illustrated our history, by their virtues and public services.

The *senior* pastor of the *first*, and for more than a century the only parish—the *town* of Roxbury. May his talents, piety, and eminent efforts in favor of religious freedom never be forgotten. May his memory be embalmed in the hearts of his own people as it is honored by the friends of religious liberty elsewhere.

Our Pilgrim Fathers—We hold their memory sacred, for their persevering industry and their undeviating integrity, as well as their invaluable legacy of moral, political, and religious freedom. May our posterity be able to commemorate the same qualities in us, which we honor in our ancestors.

The name of our Town—More appropriate now than when it was christened; for we have *buried* its *rocks* under a fruitful soil.

The new Market, corner of Congress and Water sts. on the lower floor of Merchants' Hall, formerly occupied by the Post-office and News-room, was opened on Saturday. The stalls were neat, and well filled with provisions of the best quality. It is lighted with gas. A fish market is to be added. *Cent.*

Library of Williams College. Solicitations are now making in this city, at the request of the President of Williams College, for donations of books for the library of that institution.

Supreme Court at Salem. Chief Justice Shaw has given directions to the Clerk of the Court, to make the necessary arrangements for commencing the trials of the persons indicted as accessories in the murder of Mr. White, immediately after the opening of the Court in Salem, on the 9th of next month. *ib.*

Candidate for Congress. Nathan Appleton, Esq. has been nominated a candidate for Representative in Congress for this district.

Work on Duelling, &c. Mr. Sega has a work in press, entitled "What is True Civilization, or Means to Suppress the practice of Duelling, to Prevent or to Punish Crimes, and to abolish the Punishment of Death." The Daily Advertiser, in referring to the work says, "We hope that this work of a learned and amiable foreigner, will meet with such success as to afford him some remuneration for his benevolent efforts."

Bristol County Cattle Show. The Bristol County Agricultural Society held its annual exhibition on Wednesday, 6th. The only account we have seen of the show was a very brief and imperfect one.

Among the claimants for premiums we notice that there was considerable competition for the premium on the cultivation of White Mulbury Trees. The difficulty of ascertaining to whom belonged the preference, has led to the appointment of a committee to view the several nurseries, and to report.

Mechanics' Festival. The eighth Triennial Festival of the Massachusetts Charitable Mechanic Association was celebrated on Thursday the 7th inst. An oration was delivered in the Baptist church in Federal street, by J. T. Buckingham, Esq. It was appropriate and listened to with interest.

After the public services the members of the society and invited guests partook of an entertainment provided for them at Faneuil Hall.

A new scientific Journal has been established in Baltimore by Doctor Julius T. Ducatel, professor of Chemistry and lecturer on Natural Philosophy.

FOREIGN SUMMARY.

REVOLUTION IN THE NETHERLANDS.

Since our last publication London papers to Sept. 2d have been received via New York. The most important news is from Brussels, where revolutionary movements of some importance have taken place. The discontents which have for a long time existed among the Belgians, in regard to the Netherlands Government, have been increased probably by the success of the late French struggles for liberty; and in Brussels they have now been manifested in open acts of violence, which have resulted in the subversion of the municipal authority and in the establishment of a citizen guard, after some fighting with the regular troops. We give the following selections from the accounts.

A Government journal, edited by M. Libry Bagnano had made use of some offensive expressions in relation to the people of Belgium, which exasperated the multitude and led to the disturbances, which began on the 25th of August. The house of the editor, M. Bagnano, was attacked by the crowd—the windows were broken, the doors burst in, all the furniture demolished, and the papers & books were torn and thrown out of the windows. During this effervescence the police abstained from interfering. The group went to the Place Royal, but did nothing—another stopped before the Palace of Justice, & in a moment broke all the windows of the Hall of the Court of Assize, with cries of "Down with Van Maanen! Long live De Pottor!" Shortly after, the General, who commands the town, proceeded to the Hotel de Ville, and the Horse Gendarmes commenced to patrol about in detachments. A more numerous crowd proceeded to the Rue de Berlaimont, and to the House of M. de Kuyff, the Director of the Police. It was forcibly entered, and there, as at the residence of M. Libry, every thing was broken and destroyed; but there, likewise, not a single article was abstracted.

The crowd began there, already, to assume a more serious and violent aspect. The whole town began to be apprised of it; the inhabitants left their houses, and the troops got under arms. The first musket shots that were heard were fired towards 1 o'clock, when the commotion became directly more tumultuous and decisive. The crowd ran, with great noise, towards the Hotel of M. Van Maanen, the Minister of Justice. When the people were before this residence, the exasperation seemed to have reached its highest pitch.

The doors, being burst in, shortly afterwards gave free admittance to the multitude, who poured in with cries of "Down with Van Maanen!" Furniture and effects of every description were demolished. The troops wished to restore order, but they were too feeble. They were attacked, disarmed, and obliged to retreat. After this first explosion, the multitude seemed to concert measures, and set fire to the building. The smoke appeared rapidly; the crowd rushed out and ranged itself round the Hotel, and declared that it would not retire before the building was burnt down to its very foundation.

Next morning, the 26th, a battalion of chasseurs and a battalion of grenadiers spread themselves, in companies, through the streets, when the agitation was greatest. An officer ordered a platoon to fire, and the wounded were carried through the streets; several persons were killed.

Another account, from the Times says—

The Guarde Bourgeoise, amounts to 5'000 men, and every hour is adding to the number. They are under the command of a man chosen by themselves, Baron Emmanuel d'Hoogvorst. The government is virtually in his hands. The Governor of the city is no longer heard of. The Burgomaster and the Regency are mere ciphers. They sign the numerous proclamations but no one cares for them; and a petition is gone to the King, calling for a change in the local magistracy, and the removal of M. Van Maanen. Libry Bagnano has not been heard of. Neither are there any tidings of Baron Kuyff, the Director of Police. Their houses are in ruins, with those of the Governor, Vanderfosse, Baron Vautier, General Commandant, and the Minister of Justice, Van Maanen. So thorough is the disorganization of Government, that there was no one found this morning to issue stamps for the newspapers.

Brussels, Friday, Aug. 27, 11 o'clock A. M.—The nobility and other classes have put themselves at the head of the movement. Yesterday they entered into a contract with the Chiefs of the military force, who have joined their cause. The latter only required that they might not be obliged to lay down their arms, and that the custody of the Palace might be confided to them. The Civic and Belgic Guard took possession of all other Posts by that treaty. The Palace will be given up if the answer from the Hague is not favorable to the views of the national party. They are to demand a new Constitution not *octroye*, but *conquis*; they, as yet, speak of no change of dynasty. Either the King or the Prince of Orange is expected at Ghent. The populace set fire to the buildings in the park. The King's Theatre is in flames.

Four o'clock, P. M.—The Civic Guard are excellently organized; every man who has property to protect is called upon to enrol his name and to give his services in this body.

Confidence is not yet restored to any extent. The populace demand the surrender of the Royal Palace, and threaten to set fire to it if not given up to them; they think, that by its possession, Government could more readily be brought to terms.

The tri-color worn by the insurgents of Brussels, is not the French colors, but the old colors of Brabant.

Brussels, Aug. 30.—The state of things remain as it was yesterday; the service of our brave citizen guard continues still with the same firmness and vigilance.

Several individuals, strongly implicated in the late events, have been arrested.

To-day all the shops were open as usual.

Most extraordinary reports are in circulation as to what is going on in Holland. It appears nearly certain that in several cities the citizen guard had been armed, and placed in military garrisons; they mention Amsterdam, Rotterdam, Breda, &c. The windows of the Burgomaster of Numar have been broken.

Several letters arrived at Leige announce that a great disturbance had occurred at Cologne, at Dusseldorf, and many other of the towns of Rhelnish Prussia.

A Convocation of the States General has been fixed for the 13th September, for the purpose of discussing the claims of the Netherlanders, and redressing any grievances which may be considered to press heavily on them. The Prince of Orange had departed for Antwerp, where an explosion similar to that of Brussels was feared.

France. On the 23d August an ordinance was proposed by the King and agreed to by the deputies, by which certain Frenchmen who had been banished from the country are restored to their rights of citizenship, their pensions, &c. We give some brief extracts from the papers.

A proclamation issued by General Lafayette, against the assemblages of workmen in Paris, has had the desired effect, and they were now perfectly quiet.

"The imprisoned ex-Ministers had underwent a long examination by the Commissioners of the Chamber of Deputies."

A telegraphic despatch received in Bordeaux, by Gen. Janin, states that French vessels with the tri-colored flag are admitted by Spain.

The mission to Tripoli has been successful, without resort to arms. The Bey has signed all the conditions before imposed on him, and has ratified them by the Treaty which has concluded with him on August 11th.

MARRIAGES.

In this city, Mr. George Smith to Miss Mary Johnson; Mr. Hiram Robinson to Miss Fanny Whitman.

By the Rev. Mr. Greenwood, Mr. Thomas H. Park to Cornelia R. Hall, daughter of James H. Esq.

In Roxbury, by Rev. Dr. Porter, Hon. David Perham, of Brewer, Maine, to Miss Charlotte Gardiner, of Roxbury.

In Quincy, on Tuesday evening, by Rev. Mr. Whitney, Mr. Jacob G. Hallet, of the firm of Hawes, Gray & Co. to Miss Elizabeth Baxter, daughter of the late Anthony B. Esq.

In Lexington, Mr. Benjamin Shurtleff, jr. of Chelsea, to Miss Cynthia Bryant.

In North Bridgewater, Mr. Luke Perkins to Miss Susan Carey.

In North Yarmouth, Mr. Nathaniel Allen to Miss Nancy Reed.

In Portsmouth, Mr. Aaron B. Mudge to Miss Louisa Jones; Mr. P. F. Cross, of Machias, to Miss Martha Ann Goodhue.

In Kennebunk, Capt. William Lord, jr. to Miss Sarah Ann B. Little.

DEATHS.

In this city, Miss Eliza Carbunckell, formerly of Beverly, aged 26.

In Salem, Capt. Royal Prescott, aged 39.

In Hubbardston, on the 11th inst. Mr. William Muzzey, aged 99.

In Falmouth, Mrs. Dorcas, wife of the Rev. William Miltimore, aged 31.

In Saco, Mrs. Susan W. wife of Mr. Benj. Dodge, formerly of Kennebunk.

On the 5th ult. on board packet ship Florida, while on his way to this country for the benefit of his health Mr. Thomas Hill, a native of Boston, aged 55, of the firm of Hill & Blodgett, merchants, of Gibraltar.

On the coast of Africa, John Ellis, jr. aged 20, son of John Ellis, of Brighton (Mass.)

THE CHRISTIAN'S MANUAL.—Just published by L. C. BOWLES, 124 Washington-Street, "*The Christian's Manual*; designed for Families and Sunday Schools. *New Series.*" For October, 1830.

CONTENTS.

One day in the Ministry of our Saviour, A sermon for Children; The wonders of a leaf, A Sunday School Lesson; Lord Collingwood; The Feather; Twelfth Day. Oct. 16.

BEARD'S SERMONS. For sale at this office, "Sermons accompanied by suitable prayers, designed to be used in families,—being a compilation of Sermons of living Unitarian ministers in England—edited by Rev. J. BEARD.

☞ This is the volume noticed on the first page of this paper. Oct. 16.

CAMBRIDGE SELECTION.—MUNROE & FRANCIS' have just published,

A Miniature Edition of the Cambridge Selection of Hymns and Psalms, in plain and fine bindings.

Also, the *Tenth Edition* of the Stereotype size, well bound and cheap. Oct. 16.

A. U. A. TRACT—No. 40.—*(First Series.)* This day published by GRAY & BOWEN, 141 Washington Street, Tract No. 40 of the First Series of the American Unitarian Association, "On the Importance and method of early religious Education." By Rev. Henry Montgomery, of Ireland. Oct. 9

BOARD may be obtained in a small private family without young Children, for a Gentleman and Lady—or two single Gentlemen can have separate apartments and a Parlor if desirable.—The situation is central and every attention will be rendered to make it a comfortable home. Apply at this Office. Oct. 2.

JUST PUBLISHED, and for sale by CARTER & HENDEE, Boston, and E. & G. MERRIAM, Brookfield—for sale also by the principal Booksellers in New England—"The *Child's Guide:* comprising Familiar Lessons, designed to aid in correct reading, spelling, defining, thinking, and acting.

Extracts from Notices of the Work.

This little book is compiled on the inductive principle, which we apprehend is the only true philosophy to be consulted in preparing books for beginners. The preface contains some important practical suggestions to teachers, and we should judge the book is worthy of a fair trial in the primary schools, for teaching reading and spelling together. The author proposes it as a leading object, "so to adapt and apply the lessons as to exert the best possible moral influence." He appears to have succeeded in securing this object; at least, his selections are unexceptionable in that respect. *Education Reporter.*

This little work seems admirably adapted to fill an existing space in the regular line of infant reading books. It is judiciously made up of concise, simple, and attractive lessons, suited to the comprehension and tastes of children between the ages of six and nine or ten. The subjects are well chosen; and from the eagerness and manifest gratification evinced by our own children in the perusal of the copy now before us we infer that those subjects are such as peculiarly interest young minds, not yet initiated in the deeper lore of more abstruse matter. The contents appear to have been selected, with much care, from the most popular modern publications designed for juvenile readers. *U. S. Lit. Advertiser.*

We have looked over this little volume, and feel safe in recommending it, as a useful school book, well adapted to the minds of small children. The pieces consist of short and pleasing stories, dialogues, &c. related in easy and simple language in poetry and prose, and are well adapted to instruction and the improvement of infant minds. *Mass. Yeoman.*

Oct. 16, 1830. 3t.

BEARD'S SERMONS. For sale by L. C. BOWLES, No. 124 Washington Street, "*Sermons*, accompanied by suitable *Prayers*, designed to be used in Families." Second Edition. Edited by the Rev. J. R. BEARD, of Manchester, England.

☞ This is the work of which a notice will be found on the first page of this day's paper. Oct. 16.

CHRONICLES OF A SCHOOL ROOM. Just published by COTTONS & BARNARD, 184 Washington Street, "*Chronicles of a School Room.* By Mrs. S. C. HALL," editor of the "Juvenile Forget-me-not."

"Education comprehends every preparation that is made in our youth for the sequel of our years."—*Paley.*

"She had tales for the grave and the gay;
And each, like the bag of the bee,
Bore the honey that many a day
She had gather'd from flower and tree."—*Anon.*

DEDICATION—TO MRS. HOFLAND.

My Dear Friend,—I feel sincere pleasure in being able to testify publicly the feelings I have long privately entertained towards you.

In my earlier days your writings afforded me enjoyment, and supplied me with instruction. It is my earnest desire to do for my young friends that which you have done for me, and for the thousands whom you have taught the best principles in the most winning and effective manner. To follow in your footsteps is my ambition. My first publication intended, not for childhood, but for those *emerging* from it, I dedicate to you, even less from friendship than from a sense of duty and gratitude.

I have had some experience in the education of youth. My aim has ever been, to quote the emphatic words of Scripture, "to train up a child in the way it should go;" and I fervently hope, that while the following tales may amuse and interest the yet unformed, if not unbiased, mind, amusement will not be the only result, but that they will convey lessons, that may lead to practical improvement, upon many of the most essential points.

With respect and affection,
Your sincere friend,
ANNA MARIA HALL.

London, March, 1830.

BOSTON SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE. At a meeting of the Managers held on the fourteenth of September, it was ordered that the following resolutions be published:

1st. Resolved, that a premium in books, be awarded to the author, being a minor, of the best Essay on any subject connected with Trade, Commerce, or Manufactures; the Essay to be delivered to the Recording Secretary before the first of January, 1831.

2d. Resolved, That a premium in books, be awarded to the several authors, being minors, of the three best Abstracts of the Lectures of the next session; the abstracts to be written in a fair hand and to be delivered to the Recording Secretary within one month of the termination of the course of lectures.

The Introductory Lecture of the course will be given on Friday evening, Nov. 5th, by the Hon. Judge DAVIS.

The lectures will be continued on every Friday evening through the season by the following gentlemen:

1 Hon. Judge Davis,
2 Rev. Mr. Greenwood,
3 Jared Sparks, Esq.
4 John C. Gray, Esq.
5 Gen. Theodore Lyman,
6 Benjamin A. Gould, Esq.
7 Dr. Enoch Hale,
8 Dr. J. Greely Stevenson,
9 Hon. James T. Austin,
10 Mr. Chief Justice Shaw.

Tiskets may be procured of Messrs. Carter & Hendee, corner of Washington and School Streets; price $2 for adults, $1 for minors.

By direction of the Managers,
HORATIO ROBINSON, *Rec. Sec'y.*
Oct. 9. 4tis.

NEW HYMN BOOK. Just published by L. C. BOWLES, No. 124 Washington-st.

"Sacred Poetry and Music Reconciled; or a Collection of Hymns, original and compiled, intended to secure, by the simplest and most practicable means, an invariable coincidence between the poetic and musical emphasis, and thus to combine the two powers for the high purpose of religious impression; to which are added several chants for hymns and select scriptures, with a simple notation, adapted to the general design. By Samuel Willard, D. D. A. A. S.—Adopted, while in manuscript, by the third congregational society in Hingham."

☞ For a notice of this Work, see an Advertisement in the Register Sept. 18th and 25th and October 2d.

Societies will be furnished on very liberal terms. A copy may be had for examination on application to the publisher. Oct. 9.

LIBERAL PREACHER, *for Oct.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for October, 1830, containing a Sermon by the Rev. DAVID DAMON, of Amesbury, Mass,—On "*the Faith common to Christians,*"—from Eph. iv. 5, 6.

POOL'S GEOMETRICAL PROTRACTOR, FOR THE USE OF SURVEYORS, ENGINEERS, AND DRAFTSMEN GENERALLY.

This Instrument has all others combined in one, which are generally used for drafting (dividers excepted,) and is applied to a Tablet, on which the paper is fastened. The most intricate shape is protracted with ease and with the greatest accuracy; and the least error in running, or any mistake in the minutes is detected.

RECOMMENDATION.

The following recommendation is from a number of Gentlemen of known experience in surveying:—

We the subscribers having used Pool's Geometrical Protractor are satisfied that it is far preferable to any thing of the kind heretofore used; and with confidence in its superiority recommend it to the use of all practical Surveyors.

JESSE PERKINS, *N. Bridgewater.*
ISAAC ALDEN, *E. Bridgewater.*
AZOR HARRIS, *do.*
ALSON GILMORE, *Easton.*
JOHN SEELE, *do.*
WELCOME LOTHROP, *do.*
LEONIDAS DEAN, *Raynham.*

☞ The *Geometrical Protractor* is for sale at the store of Messrs. N. S. SIMPKINS & Co. corner of Court and Brattle Streets, and GEDNEY KING Broad Street. 4t. Sept. 25.

CHRIST REJECTED. This magnificent Picture by the late BENJAMIN WEST, is now open for exhibition in the Athenæum Gallery, where it may be seen daily for a short period, from nine in the morning until sun down.

It is the largest piece ever painted by this celebrated American Artist, and has been unequivocally pronounced by artists and the best judges, to be the greatest of his numerous peformances. Ten thousand Guineas were offered to Mr. West for this picture, which he declined accepting. It was exhibited in Pall Mall under the patronage of the King, and the receipts amounted to twelve thousand pounds sterling; and in New York, Philadelphia and Baltimore, it has been visited by upwards of sixty thousand persons, within the few last months.

Admittance 25 cents. Children half price.

A Pamphlet explanatory of the subject, may be had at the Exhibition Room. Price 12 1-2 cents.

Sept. 11. tf.

A CARD. Mr. HOOTON (Organist at the Rev. Mr. Parkman's Church) informs his friends and the public, that he continues to instruct in the theory and practice of music, on the Organ, Piano Forte, and also in singing; and trusts, from his long experience, he shall be able to give satisfaction. He has an Organ added to his room for the convenience of those who would wish instruction on that instrument. Mr. H. will wait on pupils at their residence or attend them at his Room, 164 Washington-street, over S. H. Parker's Library. 3m. Sept. 11.

VALUABLE BOOKS. GRAY & BOWEN, 141 Washington Street, have for sale one copy of Watson's Tracts and one of Barrow's Sermons which will be sold at a low price. Oct. 2.

SELECTED POETRY.

SABBATH NOON.

The bell's sonorous chime hath died away
Upon the slumbering air; earth, heaven, are still
As the unbreathing quiet of the tomb;
But yet, it is a pause of harmony,
A vacancy, inducing pleasing thoughts,
A silence, where no troublous dreams obscure
That unto pleasure owe not origin
Have power to enter. Placid is the sky,
Though not unclouded—verdant are the fields
In summer robe luxuriant—green the hills,
More deeply green the forests, through whose boughs
Brightly the river glistens in the sun
Running toward the sea.—The glowing sea,
That spreads its waveless breast, whereon the ships
Lie moveless; cables, masts, and furled shrouds
Through the clear atmosphere distinctly seen.
The tribes of lower nature, even the mass
Of this material world;—rocks, hills, and vales,
Forests and rivers, seem to understand
Or feel the influence of this holy day.—
All strife is hush'd; at frequent intervals
A gushing music wakens in the air
From tiny bills unseen;—upon the bough
Of lofty beech-tree calm the raven sits
Inactive, with bright eye, and glossy wing;
The linet, swinging on the topmost bough
Of bloomy furze is silent; and the bee
Languidly humming on from flower to flower
Seems making music of its daily toil.—
Yea, even this verdant mound, whereon I rest,
With meditative volume, seems to feel,
Op'ning its bells and daisies to the sun
A kind of tranquil, silent happiness
Which may be deep, although it speaketh not.—
Over the summit of the dark green trees
Stretching aloft, the rural church's spire
Overtopp'd by glittering vane, is clearly seen
Amid the pure, clear atmosphere: within
The habitants of all the hamlets round,
Parents and children, youth and hoary eld
Decent deck'd out in holiday attire
Lift up the tribute of devoted hearts,
The best, the holiest of all offerings,
To *Him* the *Great Creator* of them all;—
Who gave them life and being, eyes to see
The glories of the universal world, [feel
The beauties shower'd around them,—hearts to
The tenderness of passion, all the joys
That life in its relationships affords;
And lofty souls, which when this frame of clay,
Melting shall pass away, and be no more,
Shall taste the glories of undying youth
And in its immortality be strong.

Oh! holy is the noon of sabbath-day
Unbreathing:—holier still, its purple eve:
What time above the hills the western sun
Shoots his long rays aslant, and in the wave
The elm trees throw their sombrous shadows far.
Embalm'd in recollections silent eye
Are many evenings such, more sweet, more soft,
More richly beautiful, than ever more
—While being lights its sublunary lamp—
Shall bless this heart of mine. Through yellow fields,
Green forests, and by gleaming waters blue,
With those whom fate or friendship link'd to me
Tell I the bliss of wandering; every thought
For such a season, uncongenial
For such a scene exil'd and banish'd far.
No earthly care to damp the joyous heart
In innocent mirth exulting, or destroy
Visions of glory that can never be!
Our lives are but a journey. Happy eves!
Ye ne'er can be forgotten! twined with youth—
In glorious recollection ye arise;
The crimson of your sunshine on the hills
Your forest green and waveless waters blue;
And holier still and lovelier, feelings warm
That now are scarcely felt, and lofty hopes
That like a rainbow, from the summer sky
Have pass'd away, and left no trace behind.

Blackwood's Mag.

MISCELLANEOUS SELECTIONS.

CHINA.

The following interesting particulars,—says the Daily Advertiser—respecting the Chinese, are from the testimony given before the committee of the British Parliament on the affairs of the East India Company, by Mr. Crawford, the author of three or four very valuable works on the Indo-Chinese Territories.

"The Chinese are not only intellectually, but physically, superior to the nations and tribes among whom they settle. A Chinese is at least two inches taller than a Siamese, and by three inches taller than a Cochin Chinese, a Maylay, or a Javanese, and his frame is proportionally strong and well built. Their superiority in personal skill, dexterity and ingenuity are still greater. All this is evinced in a very satisfactory manner, by the simple criterion of the comparative rates of wages of the different classes of inhabitants or sojourners at any given place where they all meet. At Sincapore, for example, the wages of ordinary labor for the different classes of laborers are as follows:—a Chinese, eight dollars a month; a native of the Coromandel coast, six dollars; and a Malay, four; making the work of the Chinese by one third better than that of the first, and by 100 per cent. better than that of the second.—When skill and dexterity are implied, the difference is of course wider; a Chinese house carpenter will earn 12 dollars a month, while an Indian will earn no more than seven, and a Malayan thatcher or wood cutter, for among this class there are no carpenters, but five. The different classes of Chinese settlers not only live apart, and keep distinct from the settlers of other nations, but also from each other. There is a very wide difference between the character, habits and manners of the Chinese settlers, according to the parts of China from which they proceed. The natives of Fokein have a claim to a higher tone of character any of the rest. Among the emigrants from the province of Canton there are three classes, viz. those from the town of Canton and its neighborhood; the natives of Macao and other islands in the river; and the natives of some mountainous districts of the same province. The first of these, besides being addicted to mercantile pursuits, are the best artisans, and are much disposed to enter into mining speculations. It is they who are chiefly engaged in working the silver mines of Tonquin, the gold mines of Borneo, and the Malay peninsula, and the tin mines of the latter country and of Banca.

"The Chinese of Macao and the other islands are held in very little repute among the rest of their countrymen; but the third class who are numerous, are the lowest in rank.—Their most frequent employment is that of fishermen and mariners; and it is from among their ranks that European shipping, when in want, have occasionally received hands to assist in their navigation. Of all the Chinese these are the most noisy and unruly. There is still another class of Chinese, the settlers in the Burman dominions, who differ very remarkably from all that I have just enumerated. With the exception of a small number of emigrants from the province of Canton, who find their way to Ava by sea; these are all from the province of Yunan, and in point of industry and intelligence seemed, as far as I could judge, much inferior to the colonists from Canton and Fokein. From all these again, the mixed races are to be distinguished by their superior knowledge of the language, manners and customs of the countries in which they reside, and by some inferiority in industry and enterprise. It is from this class that European merchants are supplied with brokers, money-counters, &c. and they are seldom to be seen in the condition of day laborers or artisans. The Chinese settlers, of whatever class, engage with much eagerness in agricultural employments, seldom, however, when they can avoid it, as mere day laborers.—They conduct almost exclusively the cultivation and manufacture of the catechu or terra Japonica in the Straits of Malacca, the pepper cultivation of Siam, and the culture of the cane and manufacture of sugar in Java, Siam, and the Philippines. Differing materially from each other in manners, habits, and almost in language or dialect, and entertaining towards each other provincial prejudices and antipathies, broils and quarrels, sometimes even attended with bloodshed, frequently break out among them. These are occasional subjects of embarrassment in the European settlements, the authorities of which have never, I am persuaded, anything to apprehend from their combination or resistance; and I may add, that of all the Asiatic settlers in our eastern settlements, the Chinese are the most obedient to the laws, and notwithstanding the superior amount of their property, and even of their numbers, afford the least employment to the courts of justice.

HOW TO PREVENT DWELLING HOUSES BEING HAUNTED.

MESSRS. EDITORS,—Many people whose circumstances might enable them to enjoy even more than a common portion of domestic felicity, are rendered miserable, by reason that the houses they live in are *haunted*. A fiend, of a most frightful aspect, enters their bolted doors, stalks through their kitchens, their parlors, and their bed chambers, making frightful noises—sometimes hoarse, sometimes shrill; overturning chairs, the tables, the crockery, &c. and throwing every thing into confusion. The name of this foul fiend is *Domestic Discord;* and it is of that species of demons, which when once having obtained strong possession, is almost impossible to be cast out. Therefore I shall propose means to *prevent* the evil, rather than remedies for it in its inveterate stage of existence.

Before giving your hand in marriage, examine critically the character of the person with whom you propose forming this important connexion; and prefer those qualities which will *wear well*, to such as are merely showy. A fine face, a genteel air and figure, a charming voice, ready elocution, quickness of wit—however attractive—are poor substitutes for sound sense cultivated by useful education, prudence, integrity, benevolence, together with the residue of the train of domestic virtues.

Expect not unalloyed felicity in the marriage state. Such an unreasonable expectation must ever proof the parent of disappointment. If you think your bride an angel, or that the man who gives you his hand in marriage will through life act towards you the part of a hero in romance, a few years, perhaps a few month or weeks, will show you your mistake; and the never failing disappointment of such romantic expectations tends to produce coldness, alienation, and bitterness of mind. The Angels "neither marry, nor are given in marriage;" this kind of contract and relation is between mere mortals, who, at best, have some failings which must be overlooked or patiently borne.

As before marriage, you cannot be too critical, afterwards you can hardly be too candid in your judgment of each other. If you find some unexpected flaws in temper, or foibles in character, assiduously endeavor to cure them, not by reproaches, but by all the winning arts of prudence and benevolence; or, if they should prove incurable, bear them, as much as possible, with good humor. Meanwhile look steadfastly and chiefly on the bright side of character; and see whether the good qualities do not balance, or even outweigh, the faulty ones. Your wife, perhaps, is peevish in her temper, and sometimes scolds; but if she is neat, industrious, frugal, faithful to all your interests, you have more cause for self congratulation, than for murmuring. Perhaps your husband is hasty and choleric—when he uses passionate expressions towards you, let not the law of kindness depart from your tongue, but requite them with mild and soothing words; if you be yoked with a fool, an habitual drunkard, or an unfeeling brute, all this will not avail, but if your husband be a man of understanding and sensibility of heart, by patience and good humor, on your part, you will be able to calm the tempest, and sooth the asperities of his mind.

Ever prize the *chain of domestic friendship* as the choicest of all your household furniture; frequently examine every link; if any should grow weak, strengthen it; should any happen to gather rust, burnish it till its lustre be fully restored; so will you shun the grievous calamity of many, *that* of living in a *haunted* house. *Salem Gazette.*

FEMALE SOCIETY.

If there is any recreation, which more than all others tend to preserve the moral senses from pollution, the affections from being corrupted, the social feelings from going to decay—to "raise the manners and improve the heart," it is in the frequent intercourse with sensible and well educated females. I do not mean now that these advantages are to be sought for or expected in the crowded ball room or in fashionable parties. These are too often the hot-beds where the rank weeds of dissipation shoot up in the deadly luxuriance and wither the seeds of virtue. It is rather in the exchange of thought in the hours of social intercourse, that the influence of woman delights, cheers, and improves.—Here there is no artificial excitement to lend a false glory to her cheek, or a deceitful volability to her tongue. I value far higher, one hour passed in the society of an intelligent, accomplished female, than all the giddy scenes of the Theatre or ball-room—I had rather stand in the shadow of such a woman by moonlight, than promenade Broadway with the most fashionable belle in the city.

N. Y. Constellation.

IMPORTANT DISCOVERY.

Amongst the papers read at the last meeting of the Royal Society was an interesting one on the beautiful light discovered by Lieut. Drummond. The light is obtained by the action of hydrogen and oxygen on common lime; its effect was tried lately in presence of some of the most distinguished men of rank and science in the Metropolis. A temporary lighthouse was erected ten miles below Blackwell, and the result was, that the light obtained by the agents we have mentioned was found to be about ten times more brilliant than that given out by the revolving light of the lighthouses on the coast; so brilliant indeed was it, that when the revolving shade hid the light from the spectators stationed at Blackwell (ten miles from the lighthouse,) its reflection thrown on a dead wall in the neighborhood of the temporary building was distinctly observable; the light continued at the same time to throw out the most beautiful and brilliant rays across the horizon; these two last phenomena, however, it must be observed, are not produced during moonlight or in hazy weather.

We have seen the experiment with a small ball of lime, not so large as a common playing marble; when the hydrogen and oxygen were made to act on the ball, it immediately emitted a light of the most painfully brilliant description, so much so that the effect produced on the visual organs was even more annoying than that experienced from gazing on a meridian sun—vivid green ocular spectra also remained for many minutes. The light thus produced from this small ball was found equal to the combined light of two hundred and sixty wax candles. The discovery is at present undergoing an examination by the Lords Commissioners of the Admiralty and others, previous to its being applied practically in light houses, and it is needless to say that great benefits to seafaring people are expected to be derived from this interesting discovery. *London pa.*

THE NILE.

I made my tour from Alexandria by water, and entered the Nile by the western branch of the mouths of the river. I was five days coming to Cairo, but this passage is generally made in four, and sometimes in three days. You have heard and read much of the Nile, and so had I; but when I saw it I could not conceive it to be the same. What eyes do travellers see with? Are they fools or rogues? Hear the plain truth of it. First, in regard to size Obvious comparisons in such cases are good. Do you know the river Connecticut? Of all the rivers I have seen, it resembles that in size. It is a little wider, and may on that account better compare with the Thames. This is the mighty, the sovereign of rivers, the vast Nile that had been metamorphosed into one of the wonders of the world. Let me be careful how I read, and above all how I read ancient history.—You have heard and read, too much of its inundations. If the thousands of large and small Canals from it, and the thousands of men and machines employed to transfer by artificial means the water of the Nile, to the meadows on its banks, if this be the inundation that is meant, it is true; any other is false. It is not an inundating river.

Ledyard.

CHEAP AND WHOLESOME SUBSTITUTE FOR THE BATH.

"Sir A. Cooper mentions, in his lectures, that he has been long accustomed to wash the whole body with a wet sponge every morning, instead of immersion in the cold bath. Having made trial of this method, I can confidently recommend it."

Nat. Intell.

1st. To many classes of invalids who could not endure a plunge into cold water.

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3d. Those who have not time for full bathing. This method adds only from one to five minutes (at discretion) to the ordinary time of dressing.

4th. To *ladies* for themselves, and to *mothers*, for their young children. The sponge can be so handled as to give no more of a shock than wiping with a wet towel. If pretty full, it will be as good as a common bath. If well filled and squeezed over the head and shoulders, it answers all the purposes of a shower bath. Hence it can be adapted to the state of a child's health, temper, &c.

Directions.—Choose your sponge carefully and keep it always scrupulously clean. If these cautions be not observed, the whole substance will soon be offensive, and perhaps even injurious. Stand in an empty tub, or on a piece of floor cloth while using it. Graduate the quantity of water taken up in the sponge, by the state of health, the temperature of the morning, and other circumstances. In drying the skin, use a clean coarse towel, and rub the surface well. The operation will generally be followed by a cheerful glow, and increase of vigor, but if the reverse should take place after two or three experiments (varying the quantity of water, the time of exposure, &c.) discontinue it, at least for the present. *Charleston Courier.*

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MARY BARNEY.

☞ All letters and communications attended to by WILLIAM B. BARNEY, *Agent.*

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NORTH AMERICAN REVIEW,
NO. LXIX.
CONTENTS.

I. American Annual Register
The American Annual Register for the Years 1827-8-9, or the Fifty-second and Fifty-third Years of American Independence.
II. Turkey
1. Fuersten und Voelker von Sued-Europa im Sechszehnten und Siebzehnten Jahrhundert, vornehmlich aus ungedrueckten Gesandschafts-Berichten. Von Leopold Ranke. [Princes and Nations of the South of Europe in the Sixteenth and Seventeenth Centuries, compiled principally from the Reports of Ambassadors. By Leopold von Ranke.]
2. Geschichte des Osmanischen Reiches aus den Quellen. Von Joseph von Hammer. [History of the Ottoman Empire, from Original Sources. By Joseph Von Hammer.]
3. Des Osmanischen Reichs Staatsverfassung und Staatsverwaltung von Demselben. [Constitution and Administration of the Ottoman Empire. By the same.]
III. Exhibition of Pictures at the Athenæum Gallery
Catalogue of the Pictures exhibited at the Fourth Exhibition in the Gallery of the Boston Athenæum.
IV. Lowth's Hebrew Poetry
Lectures on the Sacred Poetry of the Hebrews. By Robert Lowth, D. D. Lord Bishop of London. Translated from the original Latin, by G. Gregory, F. A. S. A New Edition, with Notes, by Calvin E. Stow, A. M.
V. Lawrie Todd
Lawrie Todd; or, The Settlers in the Woods. By John Galt, Esq.
VI. Removal of the Indians
Speeches on the Indian Bill; viz.—of Messrs. Frelinghuysen, Sprague and Robbins, in the Senate of the United States; and of Messrs. Storrs, Huntington, Bates, Everett and others, in the House of Representatives, in the months of April and May, 1830.
VII. Studies in Poetry
Studies in Poetry. Embracing Notices of the Lives and Writings of the Best Poets in the English Language, a copious Selection of Elegant Extracts, a short Analysis of Hebrew Poetry, and Translations from the Sacred Poets: designed to illustrate the Principles of Rhetorick, and teach their Application to Poetry. By George B. Cheever.
VIII. Hale's Geography
An Epitome of Universal Geography, or a Description of the Various Countries of the Globe, with a View of their Political Condition at the Fresent Time. By Nathan Hale.
IX. The Debate in the Senate of the United States
Speeches made in the Senate of the United States, on occasion of the Resolution offered by Mr. Foot, on the Subject of the Public Lands, during the First Session of the Twenty-first Congress.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. II.—No. 4.—(New Series.) For October, 1830.

CONTENTS.

Religion illustrated by a comparison of it with other qualities and objects, No. VI.—Causes of indifference and aversion to religion; Projects for an Ecclesiastical Tribunal in 1815—Orthodox discontents and menaces on the subjects of some decisions of the Supreme Judicial Court of the Commonwealth—Professor Stuart's letter to Dr. Channing; Remarks on the term "Logos," or "Word," as used in the Introduction of St. John's Gospel, addressed by a theological student in Pennsylvania to a Trinitarian clergyman of that State; What is Christian Sanctification, and what Doctrines produce it? Andover and New Haven Controversy—The Christian Spectator's opinion of Dr. Woods' letters to Dr. Taylor, September, 1830; Kennedy and Byron's Conversations on Religion; Original Poetry.

Oct. 9. 2w.

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